

they would reveal to no man the trust she was about to repose in them. So to each of them privately she said that to them alone she entrusted the burial of the body, and reminding them of the benefits they had received she exhorted them to bury the body in their own land and to honour Osiris as a god. She also besought them to dedicate one of the animals of their country, whichever they chose, and to honour it in life as they had formerly honoured Osiris, and when it died to grant it obsequies like his. And because she would encourage the priests in their own interest to bestow the aforesaid honours, she gave them a third part of the land to be used by them in the service and worship of the gods. Accordingly it is said that the priests, mindful of the benefits of Osiris, desirous of gratifying the queen, and moved by the prospect of gain, carried out all the injunctions of Isis, Wherefore to this day each of the priests imagines that Osiris is buried in his country, and they honour the beasts that were consecrated in the beginning, and when the animals die the priests renew at their burial the mourning for Osiris. But the sacred bulls, the one called Apis and the other Mnevis, were dedicated to Osiris, and it was ordained that they should be worshipped as gods in common by all the Egyptians ; since these animals above all others had helped the discoverers of corn in sowing the seed and procuring the universal benefits of agriculture." <sup>1</sup>

Such is the myth or legend of Osiris, as told by Greek The writers and eked out by more or less fragmentary notices or Am allusions In native Egyptian literature. A long inscription of Osiris

in the temple at Dendracah has preserved a list of the  
 god's <sup>a</sup>reUcs in  
 graves, and other texts mention the parts of his body  
 which various  
 o ' r J parts of  
 were treasured as holy relics in each of the  
 sanctuaries. Egypt.  
 Thus his heart was at Athribis, his backbone at  
 Busiris, his  
 neck at Letopolis, and his head at Memphis. As  
 often  
 happens in such cases, some of his divine limbs were  
 miracu-  
 lously multiplied. His head, for example, was at  
 Abydos as  
 well as at Memphis, and his legs, which were  
 remarkably  
 numerous, would have sufficed for several ordinary  
 mortals.<sup>2</sup>

<sup>1</sup> Diodorus Siculus, i. 21. 5-II; <sup>2</sup> 11. Brugsch, "Das  
 Osiris-Mys-  
 compare *id.*, iv. C. 3; Strabo, xvii. I. teriuni von Tentyra,"  
*Zeitschrift für*  
 23, p. 803. *cgyptische Sprache und Alter th-*  
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